

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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SOCIALISTIC NOTICES.

Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

The sub-heading under the title tells in as few words, as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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THE HOME.

BY GEO. N. MILLER.

I.

The Home was builded wondrous fair;
With choicest art each stone was laid,
That naught might ever enter there
To bring distrust or make afraid.

II.

To make afraid: for while home grew
Beneath the Builder's cunning hands,
Its fair proportions wondrous drew
Great multitudes from climes and lands.

III.

And some were bright, of presence fair,
That smiled upon the Builder's trade;
And some the baleful burdens bear
Which evermore do make afraid.

IV.

These saw the great Heart's Home arise
Above its broad foundation walls,
Then pressed its gates with hungry eyes
To fill the shining courts and halls.

V.

But at the gates—a flaming sword—
The Builder stood, and stern forbade,
That aught should enter in, whose word
Might bring distrust or make afraid.

VI.

"For Home and Heaven," he said, "are one;
Their ways are not irreconciled;
And Home's as Heaven's eternal sun
Can shine but on the undefiled."

VII.

To Shame and Sin, he said, "Not there
Your grievous burdens may be laid,
Nor ever shall Home's threshold bear
The things which most do make afraid."

VIII.

To Gladness, Peace and Rest these gates
Shall loosened be from age to age,
For them alone the Home awaits;
Let them receive their heritage."

IX.

Then swift these ran to fill Home's walls
With joys that know not how to fade;
There evermore they hold its halls
Secure from things that make afraid.

CIVILIZATION AND COMMUNISM.

II.

In two able articles recently published in the AMERICAN SOCIALIST—one entitled "The Principle of Communism—its Universality," taken from *The Index*; the other entitled "A Point as to Communism," taken from *The Graphic*—it is clearly shown that highways, canals and railways, post-offices, ferry-boats, steam-ships, gas-works, hotels, common schools, the army, and we might add the whole of the judiciary system, with its court-houses, prisons and machinery for securing justice, are in an important sense common property; and these things, it is admitted, form the crowning glory of civilization. But if common property is the crowning glory of civilization what shall be said of the system of private property-holding?

Civilization is characterized, as we have seen, by that mutual trust which enables the individual to feel a well-grounded confidence that society will satisfy his multifarious wants, while he gives his undivided attention to some single branch of industry, the products of which shall in return supply some single want of society. Is the holding and hoarding of property for the exclusive benefit of one individual, or for the small number comprised in a family, a manifestation of this civilized faith or trust? Far from it. It is rather a symptom of the existence of the fear, distrust and antagonism of the savage.

This judgment of the private property system is based on an examination of its intrinsic nature. If we examine its natural outgrowths in society, such as the multitude of separate interests, as well as the petty, wasteful and cramped household arrangements that it seems to necessitate, we shall find that our judgment of it is confirmed. Let one try to estimate the labor, anxiety and expense imposed upon each property holder, of watching and guarding and making productive his little separate pile, and he will form an approximate idea of the life-wasting and barbaric character of the system of private property as it now exists in the world.

The chronic fever and ague that afflicts the business

world with alternations of inflation and contraction, prosperous and hard times, is inseparable from the institution of private property. The business affairs of millions of competing and struggling people are necessarily wrapped in darkness, and even if they were all open to the light, there is no power that can control them so as to prevent wasteful management, ruinous competition, overproduction in special branches, and a thousand other evils in carrying on the great work of supplying demand. A few great bankruptcies, caused by an accumulation of these evils, from time to time destroy faith in the solvency and trustworthiness of business men, which are the life-blood of business as well as of civilization, and a cold wave of savage distrust sweeps over the business world, obstructing its machinery and causing a period of idleness and consequent poverty and distress—all of which is an inevitable result of the barbaric institution of private property.

Another indictment which we bring against this system is, that the motives to industry that it appeals to are of the lowest and coarsest kind. "Root hog or die," says savage society to its members. Just so, under the competitive, private property system, the prevalent rule is that each member must apply himself to industry with but little reference to what his natural taste or capacity may require; and even the opportunity to do this is often denied one, as the great army of tramps testifies, especially while business is suffering one of its periodic chills.

At present men have but a faint idea of the attractiveness and efficiency of industry for which they have an innate love, and which is exerted in the direct service of all of their fellow men. But society as at present organized has a few institutions pointing in the right direction, and suggesting the true condition of things. Every family is a little Community, and each member may at least in a slight degree enjoy the luxury of working from the motive of love for its other members. Nor is this motive by any means ineffectual. Employers testify that married men are, as a rule, more trustworthy and industrious than those who work for themselves alone. Even in the case of the unmarried, the hope of at sometime joining one of these little Communities is the main-spring that produces increased industry and enthusiasm in business.

Civilization is continually evolving institutions that are more and more Communistic in character, and displacing institutions founded on private property; and from this fact alone we might conclude that civilization and Communism are essentially of the same character, differing only in degree. Civilization is indeed to Communism as the aurora of morning is to the full glory of the risen sun.

H. J. S.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XXXVIII.

One of the most marked beneficent results of the change from the depressing influences of individualism and competition, as illustrated in our experience at Rahahine, arose from the equality of rights and enjoyments between the sexes. The votes of the women were equal to those of the men. There were no sinister motives calculated to induce premature or uncongenial attachments. The intimate knowledge of one another's disposition, temper, and habits were more complete than in isolated and scattered dwellings. The question of property, as all were alike equal, could not, as usual, prompt the selfish or mislead the confiding. Nothing but the warm feelings of the heart, and the pure judgment of the mind, affection and choice, could influence the sexes to form attachments, and thus were given to marriage its softest, tenderest, dearest and most lasting ties.

No member could marry out of the Society, without the approval of the members. If the stranger selected was not approved by ballot, then both must leave the Society. This rule was doubly necessary to prevent imprudent marriages and the too rapid increase in the population of the Society.

We had higher aims than were embodied in the rules,

and which the members could hardly appreciate in their limited condition of intelligence. The selection of candidates for new members being, in the first instance, subject to my approval, those elected after the organization of the Society were finer, taller, and healthier than several of the first, who were elected because they had been employed on the estate. The physique of the population would have been vastly improved in the course of a few years. The fine appearance of the members often attracted the attention of visitors. What was better than all, the moral tone of the men was in harmony with their physical and mental organization.

As we had not had time to erect a dining-hall for the married members they took their meals in their own houses, while their children dined in the public hall or in the school-room. The parents were thereby freed from all anxiety or care as to the preparation of food or clothing, except for the infants too young to be at school. But parents might have their children at home if they preferred; but in that case the expense of the food and clothing would have to be provided by them. It was their interest, therefore, to place their children where they ought to be, under constant care and watchfulness for the proper formation of character. Few women know how to train their own children. Excess of affection often misleads them, and renders the child wayward and wanting in self-dependence.

It was very pleasant and refreshing to see the hearty feelings and strong affections of the mothers toward their children on their return from the scenes of their daily labor, after the short intervals of separation. In the crowded cabin, in isolated dwellings, children are constantly a source of trouble, care and fretful anxiety; trying and irritating to the feelings of both parents and their offspring.

There were many other advantages which were scarcely appreciated by those enjoying them, yet very evident to persons of thought and experience. Mr. Finch, in speaking of our associative arrangements and the advantages enjoyed by the females, is somewhat humorous and caustic. He observes:

"There being no restraint upon the union of the sexes in marriage, as all knew each other's talents and dispositions, and had no motive to influence them but pure respect and love for each other, all marriages among the members were marriages of affection, and the fear of expulsion prevented them from forming imprudent alliances with those who were not members. If a young man said to a woman, 'Mary, I love you,' she had only to reply, 'John, I have no objection to you for my husband; if you love me, marry me.' Nothing more was then necessary than to give notice to the committee, under whose direction the Society prepared for them a residence; the priest performed the ceremony according to law, and they became man and wife, each enjoying the same privileges and the same independence as before.

"If married persons could not agree to live together, they had a very easy mode of separation, for as long or as short a period as they chose. John had only to say to Mary, or Mary to say to John, 'I cannot put up with your ill temper, scolding tongue, dirty habits, etc.; if you do not behave yourself better, I will leave the cottage, eat my meals in the public dining-room, and sleep in the dormitory of the single members;' and as the children were all provided for in the schools, this could be done at any time, without any inconvenience or loss to the Society, or any bad effects upon the condition or morals of their children.

"The dread of a public disclosure of this kind, and of the taunts and ridicule that would attend such a circumstance from their fellow-members, compelled married persons to treat each other kindly, and caused them to live together always like sweethearts. Every motive for unchastity was thus removed, and the most powerful circumstances were created to make it both the duty and the interest of men and women to love each other, and to practice every moral and every Christian virtue.

"Let us compare the condition of women at Ralahine with their general condition in society as it now is. Women, under the present arrangements of society, are denied every political and every social right; not acknowledged by our barbarous laws even as rational human beings; most means of independent subsistence are closed against them; themselves mere adjuncts to their parents or to their husbands; deprived of all their property at marriage; subject to chastisement like children; entitled by law to claim only a fraction of their effects at the death of their husbands; an education forced upon them among the wealthy, which is worse than ignorance, and fits them for nothing but to be the smirking, singing, musical, dancing puppets, and pretty playthings of their lords. Among the poor they are generally most miserable drudges; and if their masters be drunken, idle, or vicious, as is too often the case, the condition of themselves and their children is far worse than that of the West Indian slave.

"But what slavery can be one-hundredth part so galling, what tyranny could invent anything one-hundredth part so cruel, as the condition of thousands of unfortunate females in London, Manchester, Liverpool, and in every other large city and town in this eminently Christian country? Once seduced from the paths of chastity by the cunning wiles and lying promises of some wealthy, designing, or dissolute young lord of the creation, to whom our laws have lately

given impunity in the crime, no bitter tears of contrition, nor any subsequent virtues, can ever restore them to their former station in society; but abandoned, scorned, abused, and ill-treated by all, they are left to linger out a miserable existence, unpitied victims of poverty, degradation, remorse, prostitution, disease, despair, and a premature death."

CHRISTIAN SOCIALISM.

From the Boston Commonwealth.

A few months ago, in an editorial article, we incidentally called the religious Communities in this country "churches which feed and clothe their members in a material as well as in a spiritual sense." This definition appears to have pleased the editor of the AMERICAN SOCIALIST, who has alluded to it more than once, and we would improve the opportunity to call upon that able journal to give us the steps by which the average farmer or mechanic may put his house in order for the coming of a Christian Socialism which shall be a true union of science and religion, strong enough to cope with love and money—the two powers that now either control or defy the churches.

We may be told that the first step in reforms that will endure must be a spiritual change, and this we readily grant; but if we correctly interpret the mission of the SOCIALIST, it is to give us a Christianity that shall answer the demands of Social Science. To do this certain machinery must be put in motion; and we must complain that the leaders in this movement do not show us distinctly the instruments they propose to use, nor how they would use them. They evidently expect the churches at some time will adopt their system. But so did John Wesley desire that the Church of England should at some time gather into its bosom the vast number of converts he made to Christianity; but it never has, and there seems to be no present likelihood that it ever will.

Then, again, the editor of the SOCIALIST feebly urges the organization of Socialistic clubs. This appears to be a practical suggestion, and such a club has been formed in Boston; but the propagative spirit of a Murphy or a Wesley appears to be wanting. The numerical weakness of the cause just now is painfully conspicuous. Very few of the persons interested appear willing to be known as Socialists. A recent attempt to print brief lists of names of Socialists for private circulation seems to meet with only a tardy response. It is not our province to engineer new reforms, but here is one which appears to promise much, and in these days of its beginnings upon what seems to be a new era we gladly offer a helping hand.

We think it may be fairly stated that our churches are among the most conservative of our institutions, and they are not likely to adopt the suggestions of Christians Socialists till the movement acquires an extensive following. The churches now have in hand the temperance movement, and before that the slavery question was the great practical reform. But both these movements have only gained the powerful assistance of the churches after years of steady effort from small and widely scattered nuclei, and the same is likely to be the experience of the Christian Socialists. Yet in many ways circumstances favor such a movement at this time, and doubtless Socialistic clubs will multiply. There must be progressive men all over the country, here and there, whose minds are ripe for discussion of the problem of a higher and better life. Then, in England, there would seem to be a call for a movement in behalf of Christian Socialism. The Coöperators will do well to consider how far the ultra-secularists may claim them as followers. A Socialistic club in Manchester or Birmingham might give scope to that better class of English reformers who must now see that the religious (but not sectarian) element which is organized in the school-boards is the only sound basis of reform.

But it must be borne in mind that the real advocates of Christian Socialism in this country are the Oneida Communists. The Shakers and the Rappites are fading out, and the most valuable lesson from their experience is the comparative strength shown by the religious and money elements where love is attempted to be excluded by a system of celibacy, which proves to be only a gradual but steady progress towards final dissolution of the organization and all its members. The other Protestant Communities in this country do not appear as very active propagators of the system of Christian Socialism. Oneida Community, with its system of complex marriage, its mutual criticism, and its meetings every evening, is spending much of its strength in publishing books and the AMERICAN SOCIALIST, and in entertaining large numbers of visitors from Europe as well as this country. It is doing a great work, and how far it will modify the customs of the world, and how far its own system will be modified, time alone can tell. But great as is the cost Oneida Community bears for printing and for entertaining inquirers, it seems to us they must expect those burdens to increase rather than diminish, at least till the work is much farther advanced. We take the liberty to suggest a free and liberal exchange list with country newspapers, the editors of which have time to read their exchanges. Then the methods of Christian Socialists should be brought home to the clergy-men. They would not pay for the SOCIALIST, but they

would read it if it were sent to them. If Oneida Community really means to advance Christian Socialism, let them put that and that only on their banners, for the public will not listen to them till they show the zeal of "fanatics." Still, there should be method in such madness, and it may be that a vigorous effort to diffuse the new ideas within a limited territory, or within the limits of one or two denominations, might be the most practicable method of agitating Christian Socialism.

INTELLIGENCE OFFICES THE FIRST STEP.

If we begin in the right way the Workingmen's Ideal may be realized with a positive gain in personal liberty. With emancipation there is not only liberty for the slave, but less of law, force and authority required in the whole nation; so if we avoid usury, profit, the credit system, etc., there will be less of law and force and more of freedom and liberty.

By following nature and depending upon practice, instead of imitation, pledges, fees, etc., as tests of fellowship, we may have association and organization with no more restraint than is required in running a line of steamers to Europe; for no one would be compelled to commence or continue the practice, any more than he is compelled to take passage in a steamer across the ocean. The adhesive power of the "Ideal" would be the attraction or preference for the more effective methods of commerce and industry. Organization, like "true love," will "never run smooth" till we learn practically how to "mind our own business." Our chaotic and peddling method of trade, in which articles are made and then market sought for them, is annoying and impertinent, as well as uncertain, wasteful and expensive. It is like walking with face backwards, and we need to reverse the process by commencing with indicated demand through *Intelligence Offices*, located like post-offices. Then production would be plainly before us, and there would be no uncertainty or stumbling in our steps. System and association would readily and naturally follow. All this advertising, canvassing, pushing and planning for custom would be avoided. The man who penned the following would call it a gain in freedom: "Office hours for listening to commercial travelers, 7 to 11; solicitors of church subscriptions, 11 to 1; book agents, 1 to 3; peddlers and insurance men all day. We attend to our own business at night."

The offices would make no more effort to obtain custom or orders than a post-office to receive letters, and homes and private affairs would be as free from invasion as now in the receipt and delivery of mail and express matter.

In fact, if you will simply imagine a Universal Express Company that receives orders for *all kinds of products*, material, mental and moral, and fills them C. O. D., receiving and paying all dues in Labor Notes, you have an outline of a new government or "control." This is only a material view, but work and worship, industry and inspiration, would be combined, as the "Ideal" includes the church as well as the exchange elements. Suppose, again, that the production or filling of orders for the Express Company was by Ralahine-like groups, and the pay in all the groups (the Company included) equal for labor of the same intensity and skill, and you have a glimpse of the process of unrestrained production. Individuals would naturally gravitate to congenial groups and occupations. Both production and exchange would be as direct and certain as the work of present express companies. It is self-evident that both producer and consumer can gain by a direct exchange that avoids all the profit, usury, uncertainty, annoyance, etc., of present commercial warfare.

In prosperous times the people were satisfied, and there was little chance for a better way; but the thousands of now idle men and women are acting elements, wearily waiting and watching for reorganization; and if there were no "dog-in-the-manger" element somewhere they could at once be set to work filling each other's wants or earning and enjoying of the abundance in the land. If the Universal Express does not soon commence even in a small way, as did the present express system, then the rapid evolution of the present industrial crisis may bring the disorders of revolution.

Systematic reports would culminate at and radiate from the central Intelligence Office, like the circulation of the blood to and from the heart. With constant reports, the average sentiment of public opinion on any question of general interest could be readily found, and that could be called the standard of merit for goods and persons. A record of the average opinion, given and changed as often as is desirable, is a better standard as law than the majority vote given and changeable only on a certain day of the year. Public opinion already

governs, and the method proposed would add no new danger or restraint.

As no one would be entitled to demand more than he earned, the faults of the shirk or selfish would be quickly shown.

The Labor Notes would be a free currency that, with sufficient security, would not depreciate with unlimited issue. With all the products of labor as a basis, security and the issue of Notes would be so available that usury would be impossible, and no law on the subject would be needed.

There would be no gain to any one in having another exchange with the same object in view, and even if it grew to be the universal method of exchange it would by common consent be under one "control." The division would be between associated exchange and individual or competitive traffic.

It may seem a dangerous innovation to cease all the missionary effort of peddling ideas, opinions and principles, but will it not be safe to first attend to expressed wants? Is it not wasted effort to carry water to the horse that is not ready to drink?

If pure, clean water is preferred, we accept the impure, when thirsty, if better cannot be obtained, and then the continued use of the unwholesome drink creates disease or abnormal appetites; and thus the evil becomes a permanent one. This comparison is also true of mental, social, and spiritual thirst and supply. The first thing needed is a convenient method of expressing wants, and for this the Intelligence Office would be as simple and useful as the post-office for present purposes. "How to get Acquainted" is a step in the right direction, and the danger of annoyance may be diminished by having a central office with a secretary.

W. V. HARDY.

LABOR FESTIVAL AT GUISE.

Address of M. Godin to his Associates and Workmen of the Familistère—Translated from Le Devoir.

My friends! * * * * The peculiar work of this age is to make labor honorable, to raise it to the rank of respect which it deserves in the eyes of society. Men must rise to a true conception of their dearest interests, put away divisions, and unite for the common good.

It is with this end in view that all the institutions of the Familistère and the Familistère itself have been established. Everything here is the fruit of toil; it is labor that has provided all the resources of which we have the disposal. The proprietor of this establishment, you very well know, commenced with empty hands, and he has been obliged, by means of toil alone, to produce that which you now enjoy. A profound purpose has guided him from the outset of his efforts to increase the productiveness of labor and put its surplus fruits to the good uses that you have witnessed.

It is very difficult for those who have seen me for many years at work to comprehend that one invariable purpose has always guided my acts; and after I have explained this leading purpose to them they still inquire what in the world I am about, and what is my object in trying to realize Association.

In the face of these resources accumulated here for your advantage, in the presence of this capital earned by work and devoted to the object of raising a palace for you, where you can find convenient and healthy dwellings, saloons for meetings and festivals, institutions of relief, of foresight, of mutual help, being all intended to insure your well-being and progress, how is it possible not to see, with such evidence, that all these things point to a fixed idea other than that of self-interest; to an idea of fully devoting oneself to seeking the good of the whole? Oh! they are dreamers indeed, and know little of the human heart, who cannot reconcile the facts to which the Familistère bears witness and the theory of unselfishness; they retreat skeptically into the idea that the destiny of man is nothing but the seeking of one's own welfare; they neither can nor will admit that it is more true and noble to use life in thinking above all things of the welfare of others. Such persons cannot understand my course so long as the opinions which guide them are opposed to my principles. Nevertheless, what can be more plain or simple than the facts of which you are the witnesses! Since fortune has permitted me, I have made you participants in my good fortunes by means of the institutions established here; to-day I wish to enlarge still more the field of union by means of integral association applied to dwellings, to supplies and to industry.

Everything that I have done since I commenced at Guise, that is to say, since the opening of my career of industrial leader, has tended toward one end; to realize

the means of well-being and of progress on behalf of the working classes.

I do not expect to find imitators at once, nor to see Familistères for workmen rising up everywhere. I know very well that it will take time before my work will be imitated in Europe. But the work will serve as an example for study while waiting for imitators. If there have been faults committed, others will perceive and avoid them; nevertheless the institutions which are essentially good will be reproduced when the favorable moment comes.

A palace like the Familistère, placed at the disposal of workmen, is a fact too striking to escape public attention. Thinkers are busy with it already, and it is calling for more investigation every day. Social necessity forces people more and more to this study, in order to find out what were the causes of its establishment, and if it really answers to put in practice pure morality and strict justice among men. Fortune cannot be the lot of all of us. We must, however, give to all the equivalent of riches; here you have this by the many conveniences, by the varied resources of our Social Place, containing all that is needed for domestic comfort, from the distribution of water and arrangements for general cleanliness to the higher institutions for the education of children, the support of the sick, orphans and aged.

These institutions, nourished by returns from industry, have each cost during the current year the following sums:

Payments to the fund for the relief of the invalids of toil, to help aged men and women, orphans and needy,.....	Fr. 22,856.16
Payments to the fund of provisions for the sick,.....	4,464.00
Payments to the fund for medicine,.....	3,038.00
Expenses of instruction and education, in the nursery, guardian's hall, asylum and schools,.....	22,154.95
Service for general cleanliness,.....	2,685.00
Water service on every story,.....	4,839.00
Laundry,.....	1,916.00
Public lighting,.....	1,000.00
Making a total of.....	Fr. 62,953.11
	\$11,835.18

Besides the association offers free apprenticeship for your children, which is at the same time remunerative, and the Familistère gives you halls for meeting, a club-room for games and newspapers, a theater, a public library: in a word, a thousand things of which most of the communes of France are destitute.

We offer a few considerations to those who look through all for the means of profit to the founder of the Familistère. I know very well that material resources, whatever they may be, never look excessive to man; our nature is so constituted that our desires are insatiable, and it is well for the progress of the race that it should be thus; but it is none the less necessary to know the truth.

Living here and finding everything so convenient and natural you do not reflect as to what would be your condition of life were you deprived of these surroundings. How much you would reflect if circumstances should for a time place you outside of the Familistère!

Very well! all these advantages it behoves us to-day not to diminish but to make lasting. If nothing is eternal among the things of this world, love and kindness to others can escape the stroke of time, and can produce by their effects upon the hearts of men the means of happiness for all. Everything has been done at the Familistère to lead you to this thought, that to improve the conditions for living is the great duty of man.

It remains to finish the work of the Familistère by the association of employers and workmen in enterprises of benevolence and industry. This has been done for the first time during the current year.

Here are the results:

After the deductions which I am about to give you in figures, the sum in which the beneficiaries are sharers, amounts to 191,362.71 francs, divided as follows:

15 per cent. for reserve fund,.....	Fr. 28,704.40
20 " " overseeing and skill,.....	38,272.54
65 " " dividends,.....	124,385.77
	Fr. 191,362.71
	\$35,976.19

Now this sum of 124,385.77 francs, which is to be divided among you, represents a dividend of eight per cent. on 1,554,822.22 francs.

Each one of you, my friends, will thus be able to-day to figure the value of his dividend, because eight centimes shall be added to every franc in the amount of his wages or salary for the year.

In drawing your dividends show the receipts for the rent of your apartments, and this gives you the right to participate in the interests, dividends, revenues and profits of the Familistère and factories. A bill of wages will determine the form of your right, so that there will be proper checks between the association and the col-

lective participants. In this way the benefits of association are not only applied to insurance and general solidarity, but they extend to the participation in the profits of the industrial workshops and also to the commercial profits of the Familistère. This general sharing in profits among ourselves went into operation on the first of January, 1877.

If you wish to continue the work which I have put into your hands, you must each one strive above all things to labor for the good of others, and in that to find the highest good to yourself. Let the spirit of unbelief and egotism find no place among us. It is only when you are inspired with love for fellow men that you will voluntarily put yourself into the position for which the association is properly designed and supported among us. It will be happy and prosperous if the spirit of brotherly love rules among us and can inspire us with love for the public good. Otherwise I warn you that the association will be nothing but deceit and ruin, if pride rules among you, or each for his own part is animated by the simple desire for his own selfish advantage. Let these things be well impressed upon your mind, for it is a subject of direct and deep importance to you; and let those who are not directly moved by love toward their fellow men remember that private interest will in the long run be more fully secured by the faithful devotion of all to the public welfare. I know very well the law of nature, that each shall first of all secure the means of his own existence, but the sphere of human activity cannot be bounded by these limits. Man's ambition, power and intelligence will force him into a wider field of activity, and finally interest him in labor for the good of others. You will never be able to make this association among yourselves secure and permanent unless you are inspired with the sentiment of brotherly love, and rid yourselves of selfish, personal aims, and practice in all your conduct a respect for each other that will incite you without ceasing to do to others as you would that they should do to you.

This is the fundamental principle of this Association, and I have opened fully to your view how far it has been realized in the Familistère.

If you will go on in the same direction in which we have commenced, you will accomplish results that will command the admiration of mankind; and the whole world will be taught to prepare for the regeneration of the working classes.

But you will be most blameworthy if, with such motives and facilities for action as you have, you do not go forward. Never forget that the way which I have pointed out is the path of duty. In doing what I have done here, I have only obeyed a law which every one must fulfill who loves life and desires to see happy days. If you do not understand that this law is binding on all men, if you look for other principles to guide your conduct, this Association will perish and fade away in your hands. It can only live by mutual love; the spirit of pride and cupidity can bring only strife, deception and misery. We must, then, above all things, love good for its own sake, in order that we may carry to a successful end the work to which I have invited you. Strive to lay this principle to heart, and give yourselves with all your might to this work of salvation, both of yourselves and of your fellow men.

COMMUNISM AT HOME.

Communism is favorable to all the interests of hospitality. It will carry up the art of social entertainment to a scale of magnificence that is unknown and impossible under the present cramped system of isolated households. There is a strong natural passion in people for party-making, and the generous entertainment of friends. Nothing is more congenial to persons of cultivation and refinement; and in a rude way the same thing is seen even in barbarous states. The Arabs of the desert, and even the painted savages of the South Sea, know something about the rules and feelings of hospitality. It is a universal passion, given to promote friendship, and minister to whatever is improving and delightful in human society.

But as things are, this passion has but a meagre exercise, the barest minimum of gratification. A great majority of society never make a party—it is too expensive. And those who are able to give an occasional entertainment to a small circle of friends generally find drawbacks, growing out of their false circumstances, sufficient to balance all the pleasure of the occasion, if not to make it one of unmitigated perplexity and distress. It is difficult for the single family, with its hired service, its limited resources, and all the vexation of fashionable exclusiveness, to satisfy its own generosity, or carry out the good intentions with which it would

receive guests. To avoid the difficulties of private hospitality, it is becoming quite common in cities to commit the business of party-giving to the great hotels, where they have the advantage of Community space and organization. Public banquets are now frequent and popular, and likely to supersede all others. Persons prefer to pay five dollars, and meet their friends in the free social atmosphere of a public place, where everything is done to their hand, rather than incur the obligation of making large entertainments themselves. By this course, however, the true flavor of hospitality is sacrificed for the increased convenience of the affair.

But as we have said, in Community all these difficulties in the way of the largest social receptions disappear. With unity of heart and interest, and free hands instead of indifferent hirelings, *anything* can be done in the line of hospitality that it is reasonable to undertake, and done with the greatest universal pleasure. With the value of organization, there is also an increase of space and material facilities in Community, which adapt it to the most generous social reunions. Above all, the unselfish spirit which constitutes and pervades a true association is the proper element of enjoyment, both for the inviting household and its guests.

AMERICAN SOCIALIST.

THURSDAY, JUNE 20, 1878.

WHAT shall we say to the discourse of the *Boston Commonwealth* on "Christian Socialism?" This at least: that it is a friendly criticism and a rousing appeal. Its call for the tools and machinery of our cause almost puts us into perspiration. How gladly would we set the wheels a-clattering! How many times we have started up at such appeals and taken hold of what seemed to be the crank! And then, again, how many times we have found that there was no crank, and have heard a still small voice in the shop, saying, "*Tarry ye, till ye be endued with power from on high!*" The power! the power! that is what we are waiting for; and that must come out of heaven. The Pentecostal power made Communism go off without much machinery. A few MEDIUMS were all that was required to start the motion. So much machinery is indispensable. Leaders are not enough. A veritable Medium of Christ in every Community is the *sine qua non*. And this first wheel cannot be tinkered up by Conventions and Resolutions. It is a gift from the upper shop. (See Eph. 4: 11.) So after all, Communism is coming by prayer. This is our programme. It requires patience, like the plot of a novel that tantalizes you almost to death before you get to the wedding. But better so, than to be tormented *quite* to death after the wedding. We must work on in our small way, and bide our time.

ANOTHER article on the "Eastern Question," solemnly opposing Mr. Pitt's hurrah for England, gives us occasion to say that we "are on the fence" in that controversy, and hope, now that we have given both sides a hearing, our paper may be left in peaceable equilibrium. It is not likely that what is said in the little corner of the world which the SOCIALIST fills will seriously affect the "balance of power" in three Continents over the water. Our chief interest in Mr. Pitt's article, and in the whole panorama of European wars and politics, centers on the question or crotchet which he broached in respect to the Jews. We believe that Providence with all its battalions is on the side of that Power, whichever it is, that is most helping forward the experiment in Stirpiculture which began with Abraham. Whether England or Russia is that Power we do not presume to say. The fact that a full-blooded Jew is England's Rider in her present race with Russia is an interesting fact. We are a little inclined to hurrah for the Jockey if not for the Mare.

THE SITUATION GROWS SERIOUS.

There are many persons among our readers who are so anxious to see Communities multiplied to a degree that will furnish all who desire it a home in them, that they are tempted to think the progress of Socialism is quite too slow. It will help all such people to contentment if they will occasionally take a broad, sweeping view of the whole Socialistic movement. If they will only do that, the chances are that they will find the forward rush of the movement quite as rapid as will seem safe. It is true there is not, at the present time, much apparent interest in the establishment of new Communities, or even of Coöperative Societies like those which are so successful in England. But the growth of the

party known as the Socialist Democrats in Germany, and of the Socialistic Labor Party in this country, is remarkable. The German Socialists have intelligent men for their leaders, and publish forty-one journals to propagate Socialistic ideas, of which thirteen are daily papers, and eighteen of the whole number have been started since July 1, 1877. These papers have an aggregate subscription of over 130,000. The votes cast for Socialistic representatives in the Reichstag, or German Parliament, at the last election, numbered over 500,000. If this number should be doubled the Socialists would be able, it is said, to command a majority in the Reichstag, and thus to make laws to suit themselves. In the United States the Socialists have organizations in fifty-three principal cities, with sixteen journals to represent them. Whatever may be thought of the character and objects of the movement represented by the Social Democrats and the Socialistic Labor Party, its rapid and extending growth is undeniable. If there were no other evidence of this, the change which has come over the leading newspapers within a twelvemonth in regard to it would be sufficient. A year ago the papers took but little notice of the movement, and what little they did say was in derision. Now they publish, day after day, stirring editorials on the subject, and the derision has given place to grave fears. Thomas Nast has begun to picture, in *Harper's Weekly*, the terrible things which he apprehends from the growth of "Communism." This change in the attitude of the newspapers is merely an indication of the corresponding change which is taking place in public opinion.

But it is evident enough that the newspapers do not yet understand the real portent of the socialistic agitation in this country and in Europe. They mistake for a revolution what is really a great social evolution just entering the conspicuous stage of development. They feel that the old order of things is threatened, and, having given but little study to the subject, they denounce every phase of social reform, without discrimination. The wealthy classes naturally object to any changes in the social order which will threaten their accumulations of property. They are not to be blamed for this, because custom has made it seem to be a natural right for a man to own all he can get, even if it be a hundred times more than he can use, while his neighbors are starving. But the rich must not assume that there shall be no change in the laws governing the accumulation and distribution of property. The conditions of human life are constantly changing. Education is becoming more and more general; the children of even the poorest parents can now get a smattering of it. Books are multiplying immensely. Every kind of industry is getting its improved machinery, so that the productive power of a man is greatly increased. These changes may reasonably be expected to demand changes in the organization of society. It is probable that under the new conditions constantly springing up some other laws will be needed to regulate the relations of labor and capital than those which have come down to us from the ignorant past.

The wealthy classes—the capitalists of to-day—are not disposed to listen to any suggestions modifying present customs in favor of the laborer. Instead of this, now that the Socialistic movement is becoming strong, they cry out for an increased police and militia-force to protect them and their possessions. This is wherein the situation is growing serious. Whenever the development of a people demands a change in its customs and laws, no number of soldiers or policemen can prevent the change. They can retard it, as men dam a stream, until the pent-up pressure bursts all control and a fearful catastrophe is precipitated. Such catastrophes should be avoided; and the way to do it is for the rich to study these social problems with the poor. It will not do for the rich to shirk all responsibility for the sufferings of the poor, and say that the present grab-game is good enough for them, just because they happen to have the advantage in it. That will never cure the difficulty.

The Methodist ministers of Chicago have set a good example. They held a meeting to consider the "Relation of Religion to so-called Socialism." The platform of the Socialistic Labor Party was read and discussed. One member remarked that Jesus Christ was a Communist, and that he might have been called a tramp, as he had no place to lay his head. Another minister thought the subject a very practical one, and wished the churches and other debating societies would take hold of it in order to show that some interest is being taken in the matter. "If we could in some way," said he, "as lovers of God, appear as mediators, we might do a vast amount of good. The subject must be discussed from higher authorities than ourselves." Another member

was glad the subject came up, and he hoped it would stay up forever. "Merchants, and some ministers," he continued, "are laying up thousands, while others are starving; and the question arises, Why don't the rich ministers divide their salaries and help the others? This work of division ought to begin in the church, before the ministers begin talking to the world's people."

That is the true attitude. If the rich will only interest themselves practically in the welfare of the poor, and study the demand for social changes, there need be no violent outbreaks nor any sudden overturns. All classes should study these matters together in a peaceable spirit, and appoint committees to investigate schemes of social reform. What if, for example, the capitalists of New York City should send a commission to study the Coöperative Societies of Great Britain, Godin's Familistère at Guise, France, and the successful Communities of this country? Would not that help on to a good understanding? Representative Socialists and Communists might be called in as members of such a commission. Then all the different plans could be compared and a satisfactory report made. How would that do for a preliminary effort in the line of a peaceful solution of the difficulties which now threaten?

THE article on "Intelligence Offices the First Step," in another column, is interesting for its novelty. It is easy, theoretically, to see how the plan upon which intelligence offices are conducted in cities might be generalized and put in operation all over the country, to the great advantage of laborers and employers; but how it could be made to take the place of advertising and other agencies is not quite so apparent. Indeed, what would prevent its becoming in itself a great advertising agency? and how could its machinery be kept going except by the same means which advertisers now employ?

FOOD AND WAGES.

Commissioner Walls' Report of the Bureau of Labor Statistics of Ohio, noticed in our last number, contains some interesting statements about the comparative prices of wages and food, which we condense as follows:

The following are the prices paid in 1881 for the following articles, taken from the work of Edward Young, "Labor in Europe and America:—"

	s.	d.
Wheat, per bushel.....	7	¾
Beans, " ".....	6	¾
Oxen.....	13	4
Cart Horses.....	23	2
Sheep, best.....	1	9
Hogs, fat.....	3	3
Chickens.....	2	
Pigeons, per dozen.....	4	
Cheese, seven pounds.....	4	¾
Butter, per pound.....	4	¾
Sugar, " ".....	1	5
Cloth, second quality, per yard.....	1	10

Wages for different kinds of labor, in 1881, were as follows:

	Pence.
Reaping Wheat, per acre.....	9
Mowing, per acre.....	7
Thatcher, per day.....	4
Carpenter, ".....	5
Mason, ".....	7

In 1760 wages had greatly advanced, as the following table shows:

	s.	d.
Carpenters, per day.....	2	6
Bricklayers, ".....	2	6
Masons, ".....	2	8
Plumbers, ".....	3	6

Wages continued to rise, but not so rapidly as the necessities of life. "The laborer who in 1760 received five shillings per week could purchase therewith a bushel of wheat, a bushel of malt, a pound of butter, a pound of cheese and a pennyworth of tobacco. In 1801 his wages had risen to nine shillings per week, while the same articles would cost twenty-six shillings. In 1801 the wages of a journeyman printer had advanced 25 per cent. while the price of bread had advanced 140 per cent."

These statistics appear to confirm Mr. Craig's statement that the position of the English laborer, so far as securing food for his wages is concerned, is less favorable than it was four or five centuries ago, in spite of the immense facilities given to production by machinery and inventions.

WHAT ARE YOU GOING TO DO ABOUT IT?

The great social-industrial machine, which is chiefly concerned in the production and distribution of wealth and the necessities of life, has begun to "slow up" and do its work irregularly and fitfully, and in a way that cannot be depended on by those who are most dependent upon it, that is, the workingmen. We accordingly see them standing around the unjust old thing, blindly considering whether they ought not

to tinker it with a broad-axe and a sledge-hammer, or else smash it entirely. We are all interested in any existing order of society that gives us work and a reasonable amount of cash and leisure for recreation and improvement, and it is not in human nature to have any affection for a state of things that does not give one a share in all these blessings. We cannot be made to think highly of any state of things that does not provide for every man of us. Now this minute division of labor, whereby an immense number of persons are concerned in the production and distribution of a single fabric, has brought us all into very complicated relations with the world and with each other. We can't help ourselves very much; we are all geared into this age of machinery, and we have to move with its movements. In a sense we are freer than ever before, and in a sense we are more dependent than when every man produced everything for himself. With this view of things, we must regard the workingman as a partner in the concern, and perfectly justified in making an outcry when he does not get his share of the product. And he has come to have a very definite idea as to what he wants for his share. He wants steady employment, reasonable hours of labor, and the means to make his leisure profitable. Now what are you capitalists and managers of the social-industrial machinery going to do about it? You have got to do something or you are likely to have an insurrection. You can give the workers an interest in your businesses; you can share your profits with them; you can favor their efforts in coöperation; you can make them feel that we are all passengers on the same boat, and alike interested in keeping it afloat. And what are you workingmen going to do about it—you who turn the crank and get something for your pains? You cannot expect that the production of wealth will go on with a perfectly even motion. If you get mad at the machine and demolish it, then all production will cease and your share among the rest. But there are a few things you can do. You can marry late; you can limit the size of your families; you can become capitalists, if in never so small a way: and that will do something to soften the stops and starts of our crazy old machine.

CORRESPONDENCE.

Ancora, N. J., June 9, 1878.

EDITORS AMERICAN SOCIALIST:—Seeing the article in the SOCIALIST of May 23, "How to Get Acquainted," I am induced to write for your list. I take it for granted that the object in view is a desire, on the part of those responding, to do something by way of organization, in some form of Coöperation, for the enlargement and perfection of home;* or, in other words, to inaugurate the "new heavens and new earth," as described in the 65th chapter of Isaiah, in which they "shall build and inhabit," "plant and eat," and "mine elect shall long enjoy the work of their hands." Now I suggest that persons interested state their conditions and what they are prepared to do toward starting an organization. Many no doubt have their isolated homes, and cannot in these times dispose of them; others may have ready means to start in any place they may find open and suitable. As one of your correspondents remarks, "Let us make the most of ourselves right where we are;" "I believe the Socialists will find the means of success developed within their own circle of isolated members." The kingdom of heaven is likened to a "little leaven," a "little stone," etc.; so we need not fear to begin in a small way and start little Communities all over the country in every town; let a few put their means together, and strengthen one another (as "in union there is strength"), and grow until others are ready to coöperate with them.

As briefly as possible I would state conditions. Our family consists of myself and wife, age 67, and an unmarried daughter, age 38; all of us able and willing to "work with our hands," to produce all we need for a sustenance. We have had some experience in a unitary home in a small way. We have a property valued at \$4,000; owe about \$400. It consists of a fruit-farm, 18 acres improved; in all have 40 acres with buildings that were new in 1870-72. House will accommodate a family of eight or ten persons; further particulars will be given to those desiring them. We are desirous of uniting with a few persons who are deeply imbued with the spirit of love and unity, and are willing to be governed by the golden rule, on which Jesus said "hang all the law and the Prophets;" who also can furnish at once ready money to pay all debts, so as to comply with the injunction, "owe no man anything, but love one another." We are prepared to begin with one person if there are no more, on a plan of Coöperation (not full Communism) at first, but with Communism in view when we can feel that we are prepared for that higher state.

There are others here that have their homes and who

* We do not see why it should be taken for granted that those responding to the proposed plan of mutual acquaintance and correspondence have in view some immediate and practical experiment in Coöperation. Nothing was said about it in the published plan, and it is at least supposable that a majority may have principally in mind such discussions and investigations as properly precede practical experiment. We hope so.
—ED. AM. SOC.

would join if the right start were made. We would like to open correspondence with such person or persons as heretofore described, with a view to begin at once. There has been much preaching about the "good time coming;" we are in earnest to so live that we can say it has come. We commenced here (wife and myself) at the age of 59 years, among the stumps and ground oaks, and have gone so far to bring the "new heavens and earth" as to "build and inhabit," "to plant vineyards and eat the fruit," and hope to "long enjoy the work of our hands;" but we have room in our hearts, in our home, and on our land, for more. For more than 40 years have we thought and labored to bring about unity of effort, and yet hope to see something in that direction before leaving this for the next higher sphere.

Fraternally yours,

J. W. SPAULDING.

Bancroft, Daviess Co., Mo., June 12, 1878.

EDITORS AMERICAN SOCIALIST:—Permit me to make a remark concerning what I consider to be a grievous delusion of your contributor, W. G. H. Smart. He says in your last issue, in defining the distinctions between "Social and Political Communism," that the fact that agreement and stability among the members of voluntary Communities can only be preserved by securing something like a "uniformity of religious belief, and maintaining an afflatus," shows a weakness in the system which perhaps would not exist in national Communism.

Now on this point Mr. Smart and I differ widely, for I consider this "uniformity of religious belief and afflatus" much easier of attainment than uniformity of political belief; and when obtained as much more desirable, for religious belief and the natural afflatus therefrom are of the heart; political beliefs of the head. I am aware that there are many religious beliefs, so-called, that are of the head; but such are not really religious beliefs, but, to use the words of our Lord, the "doctrines and traditions of men," the results of man's efforts to transfer to the head what rightfully belongs to the heart. That "good part" that Mary chose was of the heart. Martha cumbered this heart religion by "much serving." The uniformity of religious belief requisite to hold men and women together in Communities is belief of the heart, not of the head. "The letter killeth, but the spirit giveth life."

In short, the uniformity of religious belief required to hold Communities together is, that they have faith in God and one another. The "afflatus" will follow as surely as light follows the rising sun, and that charity that "suffereth long and is kind;" "that hopeth all things, believeth all things, endureth all things;" that charity that "doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil." With such a religious belief and "afflatus," agreement and stability among the members of any Community can be easily maintained—even supposing that they may differ in opinions on many points, religious or otherwise.

But to many it will appear to be a difficult task to overcome sufficiently the bigotry and prejudice of the various sects of Christians, so as to enable them to live together harmoniously in Communities. To such I would say, Do not all the different sects now agree in heart? Do they not all believe in the same God and Father of us all, and in his Son, and in "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, lovely, and of good report?" And as to their differences otherwise, I believe that wise "Mutual Criticism" will dispel them as the sunbeams dispel the morning fogs. Heart-religion and Free Criticism will kill the old-man selfishness; and when selfishness is destroyed, Communism is made easy. And when our nation shall have a majority of this kind of Communists, then I think we might have "Political Communism." But not till then.

Yours for Christ, W. A. PRATT.

THE EASTERN QUESTION.

EDITORS OF THE AMERICAN SOCIALIST:—I have read with surprise the article on "The Eastern Question," etc., in your number for June 6. The writer lauds the recent attitude of England and her government, and sees in her policy a brilliant promise for humanity. What are the facts?

1. For four centuries the population of a part of Europe, as large as France and as lovely in climate, have been ground to the earth by an alien race, which, beyond a little surface-polish, has resisted every effort made for its civilization, has blighted every land it has ruled (as witness Palestine, Syria, and especially the indescribable horrors of its Asia Minor régime); and in its European

possessions has made what might be a Garden of Eden a land of darkness and the shadow of death.

2. While this race (whether because of its race or owing to its religion) has persistently resisted civilization, and turned its back upon progress and the light, the Slavonian race has just as persistently set its face toward the light. That in many ways it is very barbarous still, is of little moment beside the fact that its face is toward the light. What country on the globe can show such a history as Russia during the two short centuries since the lad Peter came to the throne? A land of savages made almost civilized! But the Turks are virtually where they were when like locusts they swarmed upon Europe four centuries and more ago; as bigoted, as bloody—untamed and to all appearance untamable.

3. When the outrages perpetrated by this race on its Christian subjects had reached a point where the other nations of Europe could no longer remain indifferent, a conference met at Constantinople to propose to Turkey certain reforms, and to insist upon them in the name of outraged humanity.

One word from England at that moment—England which had so long been considered a patron by Turkey—one word imperatively insisting on those reforms and a new order of things in the treatment of the Christian subjects of Turkey, would almost certainly have brought it to terms and averted a terrible war. That word was not spoken, and the Russians came to the rescue of the abused Christian population.

4. The war at last over, Russia, having lost thousands of men and spent millions of money, asks a reasonable and, as things go, rather a modest indemnity for her losses, and as security for the future.

It is at this point that without the shadow of a justification, England, under the false and wicked lead of a party which bitterly opposed the North during our own war, and which has winked at every atrocity of the Turks, flared up with a threat of war—a war which might embroil all Europe in blood and woe. And with what pretext? That British interests were endangered by the treaty between Russia and Turkey! As if British India, always impregnable behind the Himalayas, were imperiled by any conceivable results of this war; or could now perhaps be attacked by Russian soldiers shipped by way of the Suez Canal, in spite of England's fleet!

It would be laughable, if it were not very sad and pitiful—England's attitude during the last few months. A people boasting of their wealth, civilization and religious development, yet, after long sympathy with a brutal and barbarous nation, willing, under a paltry pretext, to put the precious interests of peace in peril.

Happy for England when she turns a deaf ear to the charmer of whatever blood, charm he never so seductively, and gives earnest heed to her Brights and her Gladstones; when she prefers a real and honorable prosperity to a pageant and a name.

H. D. C.

New York City.

CEREBRUM ABDOMINALE.

XIII.

When friend meets friend the first inquiry is, How is your health? and then, Is your wife well? Are your family all well? and so on. Now it is only a skin-deep solicitude that makes these inquiries. How is your heart? would express a truly rational interest and be worth answering, for the state of the heart is more than half the time the cause of the bodily state. See that beautiful girl wilting like a flower. You may ask her about her health every day, but it is a kind of mockery to do so. It is her heart that is sick. Something has gone wrong with her heart. The physical symptoms really cover the internal malady, as language is often used to conceal thought. They get all the attention and medication while the worm at the center feeds on. A year ago she was full of youthful spring, and merry as a bird; her rippling laugh was the joy of the house, and her enthusiasms were as new as the morning. But now this is the way she pines in thought:

"My peace is gone, my heart is heavy;
I shall find it never and never more.
Where I have him not is the grave to me;
The whole world is embittered to me.
For him alone look I out at the window;
For him alone go I out of the house,
My peace is gone, my heart is heavy;
I shall find it never and never more."

The heart and the stomach sympathize as one; they are all but identical; so when her heart sickened her appetite forsook her. What could she do but sink? We must have doctors and medicines and tonics for the heart before consumption will be a curable disease.

We must have hygiene for the heart, and schools for the education of the heart, as liberal and extensive as those we have for the brain, if we would save our children from the disasters of early passion.

There is an action of love which is eminently healthy. It is before it assumes what may be called the possessive type; while it is a glow in the heart and not a claim. The warmth of love stimulates and lubricates all the vital machinery, producing that physical unconsciousness which is said to be the perfection of health. We have no sense of our grosser being. "Mortality is swallowed up of life" for the time. When you see a man extraordinarily energetic, enduring, inventive, successful, you may be sure there is a fire in his heart and sweet company there too. Jacob served seven years for Rachel, and "they seemed unto him but a few days for the love he had to her." His father-in-law was a hard master, and they would have been seven long years of grinding toil if he had not been in love all the time.

Several years ago the subject of the *cerebrum abdominale* engaged some attention in the meetings of the Oneida Community, and a few stories of personal experience were contributed to the discussion. We recur to these stories to find evidence of the effect of love on the natural energies, thinking to make only extracts; but we are inclined to give two of them entire. They are short, and, like the "Stories of Poverty," remarkable for nothing but *being told*. Almost anybody could tell as good if they would. They touch the particular subject of this number only incidentally, but if we do not always stick to our text, it agrees with the motions of the heart, which are rather impulsive than regular and coherent.

MR. S.'S STORY.

It was a trifling circumstance which first gave me occasion to reflect upon the strange seat of sensation in the breast. I was about eighteen years old, living at home in W—. I was in the sitting-room with my brother and another young man by the name of P. boarding in the family. The boarder was practicing on the flute, which was a favorite instrument in our family, and which he was learning to play under our instructions. My father was wiping his hands at the towel in the kitchen, when, observing that the musician boggled at the second strain, he suddenly called out, "Higher! Higher!" Mr. P., my brother and myself sprang on our feet, and, rushing to the open door, cried, "Where! Where!" supposing father had raised the alarm of fire. Father stood placid and smiling, towel in hand, and asked us what was up. We said, "Where is the fire?" "Oh!" said he, "I was telling P. to play *higher*;" and so the excitement was quashed as suddenly as it was started. I am naturally phlegmatic, not easily stirred; but when I heard what I thought was an alarm of fire, my dormant energy was roused, and a desperate purpose took me; I would do my utmost. Time enough elapsed to get every nerve and muscle braced for action, and the pail and water (which I saw in a flash where to get) were as good as in my hands. When the illusion was dispelled I suffered such a reaction that I nearly fainted. It seemed as if something in my breast which was very essential to life had suddenly collapsed and left me without strength enough to breathe. The experience was so vivid and so novel, that it set me to thinking about the pit of the stomach, whether it is not the touching-place of body and soul, though I had never heard any such theory.

When I was about twenty-one I was converted from a state of semi-infidelity to Mr. Noyes's religious views, with which I had the more affinity because I saw they were *practical* and had a good effect on character, contrary to the Perfectionism with which I was acquainted in my own State. I was very much afraid of fanaticism, and suspicious of any sensation which did not keep close connection with the understanding. I wanted tangible, *bona-fide* experience, and suppressed everything bordering on the workings of the imagination. Nevertheless the confession of faith in Christ produced within me a warm glow of heart and a buoyancy of spirit which was unmistakable, and made prayer and singing and the giving of thanks exceedingly easy and natural. It was in this happy spiritual state that I joined this Community, then just beginning to gather in my own county.

I was here but a few months when I fell deeply in love with one of the members. When I got boldness to confess my love and found it was not utterly disdained, I was in an ocean of happiness internally. It seemed as if a fountain was bubbling up in my heart, and its waters were carrying warmth and life and strength to the extremities of my being. It was in the winter, and about this time the sawing and splitting of the fire-wood

devolved upon me. There was no shed, simply a pile of cord-wood at the north side of the house. I used to stand at my work with the wind fiercely blowing round the corner of the house all day, without feeling any inconvenience from the cold. I was distinctly conscious of an internal power of resistance. At the same time my muscular strength was unwonted. Threshing was boy's play to me. It seemed impossible for me to get weary. There appeared to be an inexhaustible fund of physical energy in my heart. I continued in this exalted state for months, and—well, all I can say is, I lost it because I did not know how to keep it. I had not attained the spiritual wisdom necessary. I remember distinctly that the glow in my heart once suddenly ceased on the occasion of a visit from some family friends, and I missed it all the time they staid.

I have related now perhaps the most vivid experience I have had in the solar-plexus; but my heart has been very susceptible to this glow ever since, which has been often excited in a mysterious way: sometimes by the odor of a flower, by a strain of music, by poetry or other reading of a touching character, but oftenest and most satisfactorily by the contemplation of truth, and truth especially that has reference to improvement of character. Sometimes this glow has led to sensations as distressing as it is itself delightful. It has turned into a *want*, an unappeasable hunger. I seemed to be conscious of infinite power of enjoyment without any adequate chance of gratification. It was the very marrow of discontent. I called it the heart-ache. It made me complain of God for giving me capacities for happiness that he did not fill. But I thank him I have long been saved from this reaction.

MR. I.'S STORY.

In my youth I was very faint-hearted—weak and trembling at the pit of my stomach. Whether it was the effect of extreme bashfulness, or my bashfulness was the effect of that, I cannot say; at any rate I was very deficient in self-confidence—very distrustful of my own abilities. But when about thirteen years of age I became a subject of a revival which took place in the town where I lived, and the "joy of the Lord," flowing through me, gave me sudden strength of heart, so that I could pray and speak in meetings, and talk with my young companions about religion with great boldness. It continued so with me about a year and a half; after which I fell back again into my former faint-heartedness, hardly daring to open my mouth to anybody on any subject.

At the age of twenty-two, when I got fairly in love with the woman I married, I found strength of heart flow into me again in a remarkable way. I felt courage to attempt anything I wanted to do, and had great success in my attempts. My mind was quickened, and I was fluent in speech and got the name of an excellent companion with high and low. I lived in one town and my beloved in another, and the stage-driver between reported that I was a great talker. For six years that I lived with her our love made me feel rich, strong, clear and joyous, full of manly ambition and efficiency.

What I suffered after her death with an awful feeling of goneness at the pit of my stomach no words can describe. I was disconsolate to the last degree. There was nothing desirable in life. The only relief I obtained from this depression was by turning my attention to religion again; and now I received faith to apprehend Christ *within me*, which gave me such joy and gladness, such strength of heart, courage and freedom, that it was the beginning of a new career to me, as much as the love of my wife was. I had such delightful sensations at the pit of my stomach when thinking of Christ, that I could hardly contain myself, and when I clasped my arms around my breast I seemed to be embracing him. I was so ravished with his love that my happiness far surpassed anything I had enjoyed in the society of my wife. I had the utmost freedom in public speaking, singing, etc. In religious meetings I would sometimes feel a peculiar pressure at the pit of my stomach, when I would rise and open my mouth, and immediately truth would be opened to my mind and I would talk half an hour, words flowing out of my lips like water. Since then I have never lost my strength and vigor of heart.

The inflationists are, perhaps, the most persistent set of all the tinkers who are trying to put cash into every man's pocket and give him something to do. We had understood that with the passage of the bill preventing any further retirement of greenbacks they would cease from further financial legislation this session of Congress. But not so. The Senate has just passed the Resumption bill, shorn of its repealing clause. It provides that greenbacks shall be receivable as coin in payment of the four per cent. bonds, and, after Oct. 1, for duties on imports.

THE WORLD'S TWO SAVIORS.

[The following article from a sharp-eyed English correspondent is rather too crisp for easy reading, but it is worth study. To help the understanding of it we apprise the reader at the start that it refers to Joseph, the son of Jacob, and his corn-speculation in Egypt, the story of which is recorded in the 41st and 47th chapters of Genesis, and ought to be read first. The "numerical ratio" referred to in the 5th question below is stated in Genesis 47: 23, 24, as follows: "Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that *ye shall give the fifth part unto Pharaoh, and four parts shall be your own*, for seed of the field, and for your food, and for them of your households, and for food for your little ones." The title of the article refers to the name which Pharaoh gave Joseph, viz., *Zaphnath Paaneah* (see Gen. 41: 45), which means, according to the Hebrew Lexicons, *Savior of the World*. Ed. Am. Soc.]

EDITORS OF THE AMERICAN SOCIALIST:—Every Socialist in your columns, I think, except Dr. Travis and Mr. Craig—consequently every American one—seems to refer to the Bible more or less as authoritative in some way; certainly in ways that nobody in this age, on this side the ocean, would dare to quote it, even on Sundays. This emboldens me, as all modern writings together fail to supply me with as much Socialism as a single page of Genesis, to send you half a dozen questions suggested thereby. It is the culminating page of the story the most known of all life-stories on earth; yet itself wonderfully little known, never quoted, that I have ever heard or seen, even by you; though giving the Socialism of the one Socialist statesman hitherto in all history; the man who, if the book had continued to narrate his days as concisely as those of "the father of all such as dwell in tents," or "of all such as handle the harp and organ," would assuredly have been called "the father of such as harmonize men's interests."

Question 1. How many are the persons recorded to have been decked with the title "Savior of the World?" See, by a Latin concordance, the three occurrences of the phrase *Salvator Mundi* (Gen. 41: 45; John 4: 42; 1 John 4: 14) in the most known and authorized of all Bibles, Jerome's Vulgate.

2. Of that earlier World Savior, is it the climax of his story, or is it not, that he is represented inducing a great employer and his employed, or a class of each—a propertied class and class of proletaries, where their contrast of condition is represented as greater than even *now*, the stock more monopolized, the stockholders richer and wachelings poorer than in any other historic or legendary case—to identify their interests by a law of partnership in earnings? If chapter 47 be not the climax of his biography, be good enough to say what is so?

3. Is not this identifying of rich and poor men's interests, or those of lender and borrower, of employer and employed, the very essence of Socialism? Are not, consequently, the two heroes who alone receive the title of "World Savior," first, the founder of Socialism, and secondly, the founder of Christianity? Each appears in this character of founder only some years after being called "Savior of the World." The title is given as it were prophetically, before being verified by events. The givers are, in the New Testament case, only some unnamed Samaritan sinners, but in the earlier case the mightiest Monarch of his time, and its spiritualist "medium," a receiver by dreams of information necessary to his nation's, if not mankind's, very preservation.

4. Can there be any agreed partnership, that is to say, identity of interest, any Socialism between two parties, without a *fixed numerical ratio* for dividing their joint earnings?

5. Does not the brief account above referred to, of this first "*Salvator Mundi*" and first recorded Socialist, represent him as fixing or inducing the parties to fix such a numerical ratio?

6. If that was not going at once to the heart of the matter, was it not, at any rate, taking the first necessary step? But where have the volumes of your modern Socialists—"Social," save the mark!—attempted or approached this first step? I search in vain those of Fourier, St. Simon, the Owens, Comte, Spencer or Ruskin, for the faintest hint of this necessity. Such preachments occur as in "Limited Communism," by your countryman, R. J. Wright, p. 462, "Property must have its own, and *only* its own, right share in the distribution." Its "right" share! and pray, then, define this [W]-right share.

Now there are two little circumstances about the Genesis story, not to be overlooked by any one who may think the correction or improvement of this very primitive attempt at that definition worth considering. The first is that the Hebrew editor (doubtless the Prophet Samuel) represents it as continuing unmodified till his day (Gen. 47: 26), fully six or seven centuries. As Sir Isaac Newton pointed out, the date of Genesis is fixed by itself, chapter 36, v. 31, about

seven centuries after these events. The other point is that modern geographers are agreed as to the particular scene of them, the Nile valley, being of all valleys on earth the most favorable to man's life, or that precise region where his needs are most exceeded by the fruits of his moderate labor, so that (as indeed its mighty monuments and costly fashions always testified, when it was remarked for instance that the duly pious burial of the poorest Egyptian cost more than his education and maintenance for 70 years) a population therein could and can afford to its rulers or fleecers more of the produce than it can anywhere else. So that it cannot be pretended in any known country that, the earning of necessities being easier than in Egypt, the workers' share may be relatively reduced, and stockholders', directors', landlords' or protectors', one or all, fairly augmented.

E. L. GARBETT.

ONE JUNE MORNING.

From midsummer till midwinter we seem to have passed something, we seem to have left life behind; after that we begin to travel toward and expect something. Now, in June, whatever we expect we have reached; this is the future and the past, the fullness of days that, most of the year, we are looking back or forward to.

Just before and after sunrise one notices particularly the distances, and especially the western expanse of verdure stretching away endlessly in the unspeakable pathos of neglected, solitary beauty. This loveliest morning in the whole year, when there is not a spot in the ups and downs and circlings of the now green world but might be the very focus of Elysian imaginings—this joyousest of all times, broods beneath its wing an incurable, fanciful sorrow. It is the impression of Eden deserted or unvisited—an infinity of beauty and cherishing loveliness and no human heart to feel it. It never seems to me that another eye in all the world sees the sunrise hour. Nature wakes into a sad, sleepy reverie, like a child that would fain relapse into repose.

Did you ever wait in the gray dusk for the coming of the summer dawn?

"Tis the dawn but dim and dark:
Whither flies the silent lark?"

The cocks crow continuously, answering each other through the darkness from perch to perch. For a time there is no other sound; then begins to arise in some uncertain direction something like the far-off approach of a sleepy host; it comes nearer, it is a forest of sound-spires, a profusion of piquancies like the myriad arching bulrushes—and this slender, sprouting sound-growth, is it not the frogs peeping among the rushes? Not in these middle days of June; sole frog-voice now is the *brek-kek-kvax* of the solitary stoic of the pools. No, this mystic, beautiful army, rising over the horizon as the sun does, is the robins; you can hear them plainly now singing in the very frenzy of happiness. It is like a multitudinous, vociferous pageant that marches up out of the depths of the night, is heard in full chorus right before us in the full light of day, then sinks away.

So risest thou, O Life, from the divine antenatal obscurity, full and strong and glad, bearing aloft thy innumerable banners of hope and aspiration; so fadest thou in the sad, blank light of thy later day!

G. E. T.

Bradford, Penn.

REVIEW NOTES.

ON THE EBB: A few Log Lines from an Old Salt. By Charles F. Hotchkiss. pp. 127. New Haven: Tuttle, Morehouse & Taylor. 1878.

We are told that "a good fisherman can never be small or mean;" and if we may be allowed to take our author as a fair type of his profession, the statement is verily a truism. For seventy-three years he has been tossed about on land or sea, as professional fisherman, cabin-boy, auctioneer, merchant, sea captain, sheriff, and we know not what; has done with a will what he could for the world; and now that life with him is ebbing, has launched a book for his own and the world's delectation. The book has no pretensions to high art, but it is full of incident, is written with a free pen, and has a healthy, sea-breeze flavor. In his opening chapter, "A dish of Chowder," the author gives a short account of his early history, an introduction to a fellow "Toiler," Capt. O. N. Brooks, some original poetry, and much excellent advice to fishermen. His second contains a racy description of "A Voyage up the Mediterranean," and a visit to Mt. Aetna. "California in 1849," is the theme of the third division; and in the fourth he narrates the events of "Sam Patch's Last Leap," from a Sheriff's Stand-point. "Respect to Aged Fishermen," "The Serpent of the Sea," "Short Beach," and "Throw a Rope," are the titles of the concluding chapters—all more or less entertaining.

How far Mr. Hotchkiss might have heightened the interest of his book for the general public, had he seen fit to omit many personal allusions, we will not undertake to say. His home-like, hospitable style, and the real interest attaching to the incidents he deals with, will find him readers, and cause many to forget the few defects in his little book.

SEVEN GOOD RULES

FOR PRESERVING THE EYESIGHT.

(1.) Cease to use the eyes for the time being, and look away from the work, when sight becomes in the least painful, blurred, or indistinct. After perfect rest for a moment, or longer, work may be resumed, to be discontinued as before when the eyes feel again fatigued.

(2.) See that the light is sufficient, and that it falls properly upon your work. Never sit facing it. It is best that the light should fall upon the work from above and behind. Failing this, it may fall from the side. Never use the eyes at twilight. Any artificial light for the evening is good if it is brilliant enough and steady. When artificial light is at all painful, it is safer to read or write only during the day.

(3.) Never read in the horse or steam cars. It requires too great an exertion of the accommodative power to keep the eyes fixed on the letters.

(4.) Never read when lying down; it is too fatiguing for the accommodative power. Many a tedious case of weak sight has been traced to the pernicious habit of reading in bed after retiring for the night.

(5.) Do not read much during convalescence from illness. Before the muscular system generally has quite recovered its healthy tone, we ought not to expect the muscles of accommodation to bear the continuous use to which they are subjected in reading or writing. We cannot be sure that the delicate muscles of the eye are in a condition to be used until the muscles of the leg and the arm have regained their strength and firmness.

(6.) The general health should be maintained by a good diet, sufficient sleep, air, exercise, amusement, and a proper restriction of the hours of hard work.

(7.) Take plenty of sleep. It is a sovereign balm for those who suffer from weak sight. Retire early, and avoid the painful evening lights. Ten hours' sleep for delicate eyes is better than eight.—H. C. Angell, M. D., in the *Atlantic Monthly*.

A WESTERN WOMAN'S PLUCK.

A letter from Chicago to the Madison (Wis.) *Journal* contains the following:

"Six years ago a gentleman, who had been a war Governor of an upper Mississippi State, was afterward Minister to a European Court, and subsequently at the head of one of the most important departments of the Government, and a member of the national Cabinet, died, leaving a wife with from \$15,000 to \$20,000, and this mainly in an unproductive homestead in southern New York. Through the advice of a supposed friend of her husband, this lady was induced to sell her property and put the proceeds in a herd of cattle in southwest Nebraska. She came out to look after her investment, and finding the condition of the herd unsatisfactory, assumed \$3,000 of liabilities and bought out and took the management into her own hands. In a few months the herd was in a good and thriving condition. But at the same time she found herself suffering from pecuniary embarrassment, and appealed to her eastern friends for aid. They looked upon her venture as a visionary one, and declined to assist her, but advised her to give it up, save what she could from the wreck, and return to them. She did not believe there was any such word as fail, and applied herself all the more diligently to her business. She rode to the herd every day except Sunday, sometimes in a buggy, but generally on horseback—sixteen miles each way—and gave the most minute instructions to her men. Her troubles she kept entirely to herself. Her help or her neighbors did not know but she had a bank to draw upon for all the money she needed.

"At the end of the year she sent for the father of her late partner, and they divided the herd equally and settled, with a loss to her of over \$3,000, which she paid to get the partnership dissolved. She then borrowed \$6,000 to enable her to pay some small debts, make some improvements in buildings, and start afresh, entirely unembarrassed.

"At the present time her liabilities are only \$3,000. She has a herd of over 1,000 head of cattle, has an abundance of conveniences for them, and no stock farm or range within 100 miles is provided with as good barns, sheds, corrals and ranges for cattle. Her herd is clearing her over \$6,000 a year, and constantly increasing in size. At the railway station, where she resides, she has a farm of 140 acres, on which are a good dwelling, barns, sheds, cheese factory, corral, etc., in perfect order. The farm is all under fence; she buys all lumber used herself, and has every improvement, large and small, made under her own eye and as she directs. In truth, she is her own superintendent, and personally looks after everything both on the farm and at the cattle ranch. At the ranch she has a comfortable house, which she occupies when her business confines her there. She visits the ranch about five times a week, generally on horseback, and goes and returns the same day. No business man in Nebraska is in better credit than this enterprising and excellent lady."

Germany can't think of having a general war in Europe. Her own domestic condition is too worrying and critical. The country itself is full of disaffection, and the soldiers themselves have got to thinking, notwithstanding every one of them has a man paid to think for him. There have been several arrests of Prussian soldiers for treasonable language.

ONE THING AND ANOTHER.

It is a good year for grass. What mower do you want?

This is summer. Now fan yourself, but don't snap any body.

How it takes away our appetite not to have strawberries every meal.

Articles made of toughened glass are liable to very violent and dangerous explosions.

The farmers have got through planting corn, and have gone to making the odor of new-mown hay.

We used to think that every man was paid well enough when he was paid according to his deeds, but now we are called on to pay folks according to their needs.

The President has named Messrs. Reuben E. Fenton, Wm. S. Grosbeck and Prof. F. A. Walker for the position of Commissioners to the International Silver Congress.

The mortality among the children of unmarried women in France is surprisingly great—so great as to seriously affect the increase of population and lead to the proposal to rebuild the old turning boxes in the foundling hospitals.

The Washington Monument will be completed according to the modified design prepared by Larkin G. Mead and adopted by the Monument Society. \$200,000 were appropriated by the act of August, 1876, for the completion of this work.

Sometime ago the streets of New York were divided into 600 sections, with a man appointed to clean each section. This system proves better than the old gang system, and it has been found that 400 men can now do the work of keeping the streets in good order.

If Disraeli gets to be a Duke after the Congress, and then Prince Consort, we shan't blame him very much. A boy doesn't want to live in vain, you know. He naturally wants to be a stage driver or something or other. Duty isn't everything—and some folks need a feather or two.

Rome has become a very brisk sort of a town since the woman in scarlet had to give it up to the King of Italy. It has increased one-third in population; it has half a dozen daily papers; it is cleaner and sweeter than formerly; and the inhabitants laugh and sing and are not afraid to make conundrums.

When a great trunk railway like the New York Central comes to have two double tracks you may expect to see it branching and sprouting to support itself and the great city at its root. In a very short time the Michigan Central road will, like the Lake Shore and Canada Southern, come under the management of Vanderbilt.

Damascus is a city that has never been sacked by the soldier and conqueror, but it has had to succumb to the merchant at last. The Suez Canal has ruined it. The overland trade, both Oriental and European, by caravan with Bagdad and the Persian Gulf, has been deserted for the water-way, while China and India are brought into the markets of Europe.

Victoria, Queen of England, may not be able to cope with the Czar of all the Russias, but Victoria, Empress of India, is altogether another person. It was not all vanity making her the sovereign of 240,000,000 Hindoos, from whom she could recruit her armies; and it is not impossible that China as well as India will be organized to push back the heavy tramping Russian.

The unfortunate strikers in Quebec, who undertook a riot lately and were fired into by the military, were only getting sixty cents a day. It is bad, but it is one of the concomitants of a system of society which lets every impulsive youth get married and have five or six children, while a more considerate man is putting a little money in the bank and revolving the question whether he had better get married at all.

The Congressional Library Commission have selected Judiciary Square for the site of the new library building. The plan is to keep a small library of 70,000 volumes in the present room for the pressing needs of Congressmen, while the rest of the books—tons and tons of which are now piled on the floor and in basements—will be placed in the proposed new building, which will be some 400 feet square in its ground dimensions.

A little before Stanley plunged into the jungles of Africa he had also plunged into the jungles of a mad, tropical love, and he only emerged from the former to learn that his lady Alice had married another man. This is the romantic explanation which has been given to account for his state of mind—sullen, morose, discontented and savage, and venting itself on those dear Englishmen who seem to lionize him as we think, and who seem to mock him as he thinks.

Sir Francis Hincks, a Canadian statesman, discusses in the *Nineteenth Century* "the Political Destiny of Canada." He does not see any reason for a change in the present relations of the British dependencies to the British Crown. "My conviction," says the Baronet, "is that it is most unwise to discuss alternatives of any kind when the *status quo*

gives so much general satisfaction; but convinced as I am that the two alternatives—viz., independence and Imperial confederation—are wholly impracticable, *I can discover no other alternative for our present most satisfactory relations with the Crown of Great Britain than annexation to the United States.*"

Gen. A. A. Humphreys, the chief of the Engineer's Department, don't want to have the jetty system applied to the Mississippi. He discounts Captain Eads and his willow banks. As for the jetties at the South Pass, he asserts that his Department's prediction has proved true already, and that the bar-growth formed under their action is more rapid than the old, and can only be kept down by the indefinite extension of the jetties (which is both difficult and extremely expensive in deep water) or by dredging. Dredging has, in fact, been resorted to at the Southwest Pass—or, in other words, the very thing which Congress sought to dispense with in making the Eads' contract.

William Cullen Bryant died on Wednesday of last week, in his eighty-fourth year. The immediate cause of his death was a concussion of the brain. He made an address, May 29th, at the unveiling of the statue of Mazzini in the Central Park, and on returning to the residence of his friend General Wilson, in company with the latter, he fell in the entry way, and never fully recovered from the effect of the injury, although he rallied enough to be carried home. Mr. Bryant's fame as a poet rests chiefly on "Thanatopsis," a poem which he wrote in his eighteenth year. He was a singularly temperate man; this, with a general moderation of the passions which is everywhere shown in his verse, doubtless contributed to the length and serenity of his years. He managed to live happily and successfully. It was no part of his lot to have his life burn out in a wretched and iridescent conflagration for the astonishment of his readers.

The general impression is that Judge Hilton has evaded the wishes of Mr. Stewart in respect to establishing a Women's Hotel. He made such a hotel, and then put it above the women's reach. The general verdict in respect to the enterprise is very well expressed in the *Nation*:—"Every large city ought to contain" homes for women "in abundance, but they ought to offer nothing in the shape of luxury to those whose wages put luxury beyond their reach. At the same time it is not necessary that the rates of board should be high enough to pay for all that is given. There is no doubt that the only sound basis for such establishments is the communal basis, but the basis would be sufficiently communal for all purposes of moral training if every woman paid what her wages enabled her to pay, and if all she received in return, over and above what she paid for, was order, care in sickness, advice, protection in difficulty, and the comforts which come from good organization and purchases on a large scale."

The European Congress has met at last in Berlin and under the presidency of Bismarck. The Turkish delegates had not arrived on the 13th, the day of the opening. The members present were Prince Bismarck and Count Von Bulow for Germany; Earl Beaconsfield, the Marquis of Salisbury and Lord Odo Russell for England; Prince Gortschakoff and Count Schouvaloff for Russia; Count Andrassy and Mr. Haymerle for Austro-Hungary; Mr. Waddington and the French Ambassador for France. The presence of Beaconsfield and Gortschakoff is the only thing that is likely to make any clashing of personal feeling. The whole thing has been their particular game from the beginning. It has leaked out that England and Russia had come to a formal agreement at the time of Schouvaloff's visit to St. Petersburg. This agreement is published in the *Globe*, a semi-official English paper, and is the same announced in connection with Schouvaloff's return to England. Russia is not supposed to have given up any very substantial points in the treaty of San Stefano, and England has apparently gained nothing but the diplomatic point of having everything talked over in a Congress.

The investigation into the conduct of the Louisiana and Florida returning boards makes it more or less apparent that some of the Republican manipulators of election returns in those States were ready to commit as many frauds as would be for their respective personal interest. It is only just to say that they greatly preferred to commit such frauds in the interest of the Republicans. And there is no doubt but that they were something of a temptation to some of the visiting statesmen—Stanley Matthews for example. Whether these visiting statesmen were so zealous for the good work of electing Mr. Hayes as to think that some crookedness on the part of Anderson and the like was also good work and to be encouraged and rewarded, is not so plain. But if they defiled their hands with pitch they were careful enough to cleanse their fingers before they came to handle Mr. Hayes. The investigation is almost morally certain to make this much apparent. The very House which ordered the Investigation has, in its action on the Kimmel bill embodying the Maryland resolution for ousting the President, decided by two overwhelming votes—one of 215 to 21 and the other 235 to 14—that the XLIVth Congress was the competent and only tribunal for the settlement of the electoral question, and that the President's title is therefore unassailable. Thus is the false cry of revolution disposed of.

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